

War, Famine, Pestilence, Plague, and More War

STUDENT REVIEW

BRIGHAM YOUNG UNIVERSITY'S UNOFFICIAL WEEKLY MAGAZINE • OCTOBER 31, 1990



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The building in this photograph is the Hiroshima Prefectural Office for the promotion of industry. On August 6, 1945, at the close of the war with the Japanese, the American forces detonated the first atomic bomb used in battle directly over top of this structure. The remains still stand today as a reminder of the human waste and stupidity of war.

PHOTOGRAPH AND DOCUMENTATION BY JAMES TANNE

STUDENT REVIEW

YEAR 5 • ISSUE 8

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Letters

Environmental Integrity

To the Editor:

The poem entitled "Amazon" is dangerously deceptive. In essence, it says that the environmental crisis is the result of a small minority of profit-minded businessmen. It implies that there is an easy solution to this problem: eliminate the power of industry. This is so false. Business responds only to our own bad habits. It is the consumer who desires the fruits of the modern industrial age, and the consumer who, with every purchase, approves of its accompanying by-products. The solution will not be easy. It will require individuals, the majority of individuals, to change their habits and substitute luxury and convenience for environmental concerns.

I have enclosed a less deceptive and more realistic environmental poem.

So many environmentalists in the world today,

Each with their propaganda of Earth decay.
Some are confused, others distraught

Most with solutions that come to naught.
They say the environment solution is easy,

That few are responsible,
When really it is difficult,

And all must be accountable.
We all want a cleaner Earth, who shouldn't.

But will YOU make changes, many wouldn't.

Some blame it on
factory-men

and rancher-men
and logger-men

and business-men;
but they never blame themselves, they

who buy the
factory man's product,

the rancher man's food,
the logger man's woods,

the business man's goods.
The problem with the environment reflects

our own tastes.

It is YOU, the individual, who must change
your wastes.

Will you pay more for gas to stop off-shore
drilling,

Will you recycle your paper to stop tree
killing,

Will you start car pooling to stop air pol-
lution,

Will you stop using CFCs to stop ozone
depletion.

If you xerox on one side, or use your A.C.
to excess,

If you don't recycle our coke cans—then
you fail to pass the test.

And it is clear to me that you don't really
care,

Because it is our actions that make our
words sincere.

The environment is a concern and well it
should be,

But the individual must be responsive,
that means you and me.

Jeffrey Sanders
Burbank, California

Misunderstandings about Operation Desert Shield

To the Editor:

Larry Meyers' "Open Letter" that requests the end of our presence in Saudi Arabia is based on false facts and false analogies. He compares the invasion of Kuwait by Iraq to civil wars that are taking place around the world. He mentions Cambodia, Liberia, Peru, Israel, and Ethiopia. None of these were invaded by the army of a foreign government as Kuwait was. A closer, though still imperfect analogy would compare Hussein to Hitler. Internal civil wars and external invasions are two completely different situations.

In addition, our "attack" on Panama last year was not our invasion of the country. We went to arrest Noriega and were supported—even welcomed—by the vast majority of Panamanians. Was our intention to occupy and permanently take over the resources of Panama? No. Is that Hussein's intention in Kuwait? Yes.

Larry also says, "To most Arabs, placing American troops in Saudi Arabia reeks of Yankee interventionism." Does he remember that the Arab nations met before we went over there and all voted to allow us (and twenty-two other nations) to send troops? The few dissenters were those afraid of Hussein's retaliation. Larry's "most" is unqualified.

Larry poses a question: "How many American soldiers will be sacrificed to keep the Arab nations under American control?" Excuse me, but since when do we control the Arab nations? We happen to be in an unusual situation where we actually have a common cause with Arabs that have traditionally been our enemies, but that in no way constitutes control.

As Israel has come again into the forefront of the news, Hussein has tried to convince the world that his invasion somehow was an anti-Israel move. A few Arabs may be fooled by this, but none of the Arab nations are requesting yet that we leave our posts in Saudi Arabia.

Finally, we are not in Saudi Arabia for oil, as everyone seems to think. No one embargoed us, we (and the world) embargoed Iraq. Iraq is desperate to sell us their oil, and at below-market prices. If we pulled out our troops, oil prices would be much more likely to drop.

So what we need to be debating is whether we should intervene at other countries' requests to help them against a real or potential foreign invader. In both world wars, we decided (after much debate) to enter the wars. We must look long and hard now at the situation in the Middle East and make the same decision—possibly choosing to pull out. But we need to realize that it is not a conflict over protecting U.S. interests but a conflict over protecting the sovereignty of nations.

Allison Allgaier
Provo

Praying in Public

To the Editor:

I found Matthew Stannard's reply to Randall Rupper unacceptable. Although Matt professes willingness to compromise his "confessed" faith and religion, I am not. The course Matt advocates is unethical and offensive. I refuse to allow my religious freedom of worship (or any of my freedoms) to be denied by anyone—no matter what their excuse is.

This chatter about public prayer being offensive is mindless. It has been my experience in twelve years of work in the military, mission, etc., that Muslims, Buddhists, Jews, Baptists, etc., respected me and my religion as long as I practiced it. No offense was given or taken as long as I had respect for them and their religions.

Matt's duty is his own. His judgments about the value of prayer offered by people who disagree with him are meaningless—he is in no position to determine worth of prayers and probably never shall. If Matt took the time to study other religions, he would find them tolerant of others. Why isn't Matt, and others like him, equally tolerant?

It's a funny thing about doing right. When a person does what is morally right, only the offensive take offense. I choose to ignore them, refusing to give up my freedom while allowing them their right to complain and take offense. I will not forsake or compromise myself, my faith, my God, because someone is offended by my prayers. Matt insists that I, and others like me, compromise what I believe is right. It is only fair that I extend to Matt the same invitation: compromise on what you believe and accept public prayer. If you are unwilling to do so, why should I? Rise above your "offense" and become respectable.

Perhaps Matt can walk the fence between serving two masters, but every person I have ever seen who tried this ended up with one leg on either side of the fence—a very painful experience.

Jeff Bowne
Provo

Less Local Students

To the Editor:

BYU is an excellent resource for students from all over the world who wish a sound education in an uplifting atmosphere. Enrollment is getting more restrictive here all the time. GPAs, ACTs, church activity and extracurricular activity are all critical factors in acceptance to the 'Y.' The church is growing at a record rate—there's now over seven million LDS world wide. I wonder how many students would like to attend here, but have been rejected? What role does geography play in enrollment?

One of my roommates estimates that there are fifty-four students from his Kaysville, Utah high school graduating class here as freshmen. If that's true, that means that about .67% of BYU's 8032 full time freshmen day students are from Davis High School. Is this ethical?

Part of BYU's appeal is that students come to a "Zion" atmosphere for college. Should local Utah natives be preferred over "mission field" applicants?

Favoritism in any supposedly non-partial institution is ugly. Let's hope that BYU is truly accepting the most competitive students, and not showing geographical prejudice.

Bret Bottger
Rochester, New York

Letters to the Editor

If you see something in *Student Review* that you want to respond to, feel free. Our address is listed near the top of the staff box. Letters may be edited for clarity or space.

In responding to issues raised in *Student Review*, it is our hope that you will write not only with brevity, but also with sensitivity for those you may be responding to. Letters with crass language may not be printed.

John Armstrong, Editor

Note from the Editor: Meeting of the Board of Trustees, January 1991

Editor's comment: This is a piece of fiction and is not intended to be completely true to reality.

PLACE: CONFERENCE ROOM IN THE Church's administration headquarters.

Time: A weekday in January, 10:03 a.m.

It's about time to get started. What have we got on the agenda, Tom?

We've received an interesting letter from the new Vice-President of Student Life about the Honor Code. He talks mostly of things that a committee of faculty and students want to change in the Dress and Grooming Standards.

Oh, yes. I got a phone call from Maren last October telling me that she had just approved four students to sit on the committee. She thought they would be in favor of the status quo.

BYU still has dress and grooming standards? I'm glad someone is taking the initiative to change them. For some reason I thought they went out with the Wilkinson administration.

No, they're still there.

I think the students are justified in wanting a change from us telling them how to dress.

You're probably right. The standards are a little out-dated.

Don't they date back to the 1940s?

1949 to be exact.

If we could get back on track, I'd like to hear what the committee has to recommend. Tom?

Yeah, let's see. They write that the students like the Honor Code the way it is. That's the part that forbids unchastity, cheating on tests, drugs, etc. The Dress and Grooming Standards got a much different review, though. The committee suggests that we change the wording so that it sounds....

Easier on the ear? They probably mean something like our change from the Genealogy Department to the Family History Department.

Or "inactive" to "less-active."

That seems to be what they're saying.

Sorry to detract, Gordon.

That's all right. I'm glad that this is being

discussed. What else does the letter say, Tom?

It mentions one thing that they want dropped from the men's dressing standards: blazers and sport coats should be removed from the list of recommended men's wear. The committee says that the price of sport coats has gone up to the point where they no longer feel comfortable encouraging men to buy them.

Is that all they want changed?

That's what it looks like.

What about the complaints about shorts and socks and beards? Didn't they say anything about those?

No. The tone of their letter seems a little apologetic. Maybe we should encourage them to make further changes. On the other hand they were bold enough to ask us to write an explanation for the standards. Any volunteers?

What is the explanation for the standards anyway?

What kind of a question is that? Everyone knows why BYU has a dress code.

Yeah, everyone knows that.

Everyone does.

It seems so obvious.

All right. If it's so obvious, why doesn't somebody tell me the reason?

Tell him, Howard.

The reason has always been, in my mind, that we have the standards because everyone down at the 'Y' thinks they're inspired.

You can't be serious. Why does everyone think we're so conservative? Did we ever say they were inspired?

I never have.

Not me.

Do they think something so minor has to be inspired?

We can't make the smallest statement without Provo thinking it's revelation.

This is indeed a difficult position. I think an explanation is due, but let's first suggest to the committee that they ought to make further changes.

Sounds good.

What's next on the agenda, Tom?

John M. Armstrong

Honor Code Feedback

An ad hoc review committee has been formed to review the Honor Code and the Dress and Grooming Standards. The next time the committee meets is November 7. You are invited to use this form, or write a letter of your own, to give the committee your opinion of either the Honor Code or the Dress and Grooming Standards.

Name: _____

Year in school: _____

☐ I like the Honor Code as it stands.

☐ I would like to see the following changes in the Honor Code:

☐ I think the Honor Code should be done away with.

☐ I like the Dress and Grooming Standards as they stand.

☐ I would like to see the following changes in the Dress and Grooming Standards:

☐ I think the Dress and Grooming Standards should be done away with.

Submit your response to R.J. Snow, Student Life Vice President, A-333 ASB, Provo, UT 84602 before November 7.

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Wednesday, October 31, 1990

**Room 710 TNRB
11:30 a.m.**



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Staff Notes

Apology to Jimmy Osmond

The October 10, 1990 *Student Review's* "Top Twenty, Bottom Ten" contained an erroneous statement that Jimmy Osmond was seen "smoking Thursday night at Shenanigan's." *Student Review's* source of information for this statement was questionable at best, and we have subsequently determined that the information was inaccurate. The editor apologizes to Mr. Osmond for any trouble this mistake has caused him.

Staffmembers of the Week

Jim Lee and Jon Jensen. "They have fought the system—constantly."

And Special Thanks to

The entire art staff, and especially Johnathon Deem whose excellent comic cover a few weeks ago was run without an art credit.

Contest—

Write a sentence and send it to Sentence Contest, PO Box 7092, Provo, UT 84602 before Nov. 21. Prizes to be announced.

The Use of Military Power

by Steve Setzer

I READ WITH INTEREST BILL DUNCAN'S article, "American Interventionism," in the October 3 issue of *Student Review*. While I agree that America has many times used military force for stupid, wrong or greedy reasons, I disagree with Duncan's basic depiction of American foreign policy. I particularly take issue with his interpretation of U.S. actions against Panama and Iraq and how it relates to current U.S. involvement in the Middle East.

Duncan's article is typical of the name-calling generalizations used by extremists on both the left and the right to gather readers to their cause through emotion rather than reason. Such rhetoric is fun to read, but shouldn't be taken as a guide to important decisions.

In this article I examine some of the conditions under which we as a nation can and should go to war. The guidelines I use were developed by former Defense Secretary Caspar W. Weinberger in 1984.

The bloody month of October 1983 led Weinberger to craft six criteria for U.S. military intervention. Despite Weinberger's objections, President Reagan stationed U.S. Marines in a combat zone (Beirut) under rules of engagement so restrictive that the security guards at the gate were not allowed to carry loaded weapons. 241 Marines died when a terrorist drove a truck bomb through the gate and into the barracks. Two days after the Beirut disaster, the successful Grenada invasion occurred.

In 1984, Weinberger wrote his lengthy "The Uses of Military Power." The following excerpts are quoted from an article by Richard C. Gross in the April 1990 issue of *Defense Science*.

1. *The United States should not commit forces to combat overseas unless the particular engagement or occasion is deemed vital to our national interest or that of our allies. That emphatically does not mean that we should declare beforehand, as we did with Korea in 1950, that a particular area is outside our strategic perimeter.*

2. *If we decide it is necessary to put combat troops into a given situation, we should do so wholeheartedly and with the clear intention of winning. If we are unwilling to commit the forces or resources necessary to achieve our objectives, we should not commit them at all.*

[Weinberger makes it clear elsewhere that he favors the use of "overwhelming force" where possible to ensure success.]

3. *If we do decide to commit forces to combat overseas, we should have clearly defined political and military objectives. And we should know*

precisely how our forces can accomplish those clearly defined objectives.

...If we determine that a combat mission has become necessary for our vital national interests, then we must send forces capable to do the job — and not assign a combat mission to a force configured for peace-keeping.

4. *The relationship between our objectives and the forces we have committed — their size, composition and disposition — must be continually reassessed and adjusted if necessary. Conditions and objectives invariably change during the course of a conflict.*

When they do change, then so must our combat requirements. We must continuously keep as a beacon light before us the basic questions: "Is this conflict in our national interest?" "Does our national interest require us to fight, to use force of arms?"

If the answers are "yes," then we must win. If the answers are "no," we shouldn't be in combat.

5. *Before the United States commits combat forces abroad, there must be some reasonable assurance we will have the support of the American people and their elected representatives in Congress. This support cannot be achieved unless we are candid in making clear the threats we face; the support cannot be sustained without continuing and close consultation. We cannot fight a battle with the Congress at home while asking our troops to win a war abroad, or, as in the case of Vietnam, in effect asking our troops not to win, but just to be there.*

6. *Finally, the commitment of U.S. forces to combat should be a last resort, to be used only when other means have failed or have no prospects of succeeding.*

[The difference between #1 and #4 is subtle but important. #1 deals with our interest (or that of an ally) as we go into a war; #4 deals with possible changes in our interest, and thus our objectives, as the war goes on.]

I think these constitute a reasonable guide as to when and how America should fight overseas. Gross' article goes on to show that the Panama invasion of December 1989 fits all six of the Weinberger criteria, as follows:

1. It was in our national interest to protect the lives of Americans (mostly civilians) in Panama and to secure our treaty rights.

2. U.S. troops totaled 27,600; well more than was needed.

3. President Bush clearly and publicly defined three objectives: protect the Americans, secure the Canal, and capture Noriega.

4. See #1; the invasion did not last long enough for our interest to change.

5. The action had the support of the people

and Congress. Indeed, Congress had been quite critical when the President failed to aid the coup attempt against Noriega earlier that year.

6. To quote George Bush, "... every other avenue was closed and the lives of Americans were in grave danger."

In the weeks leading up to the invasion, one American was killed and several wounded in attacks sanctioned by the Noriega government. These Americans were military personnel stationed in Panama under the terms of the Canal Treaty, which Noriega himself recognized as binding. The lives of Americans in Panama were clearly in danger. The U.S. government's first responsibility is to protect the lives of its citizens.

Duncan blithely notes that America has toppled democratically elected governments (but none of the last four presidents has done so). He then props up Noriega as an example of an ally we took out for "wanting a bigger piece of the action," while ignoring the fact that we installed the democratically elected president whom Noriega ousted earlier in 1989.

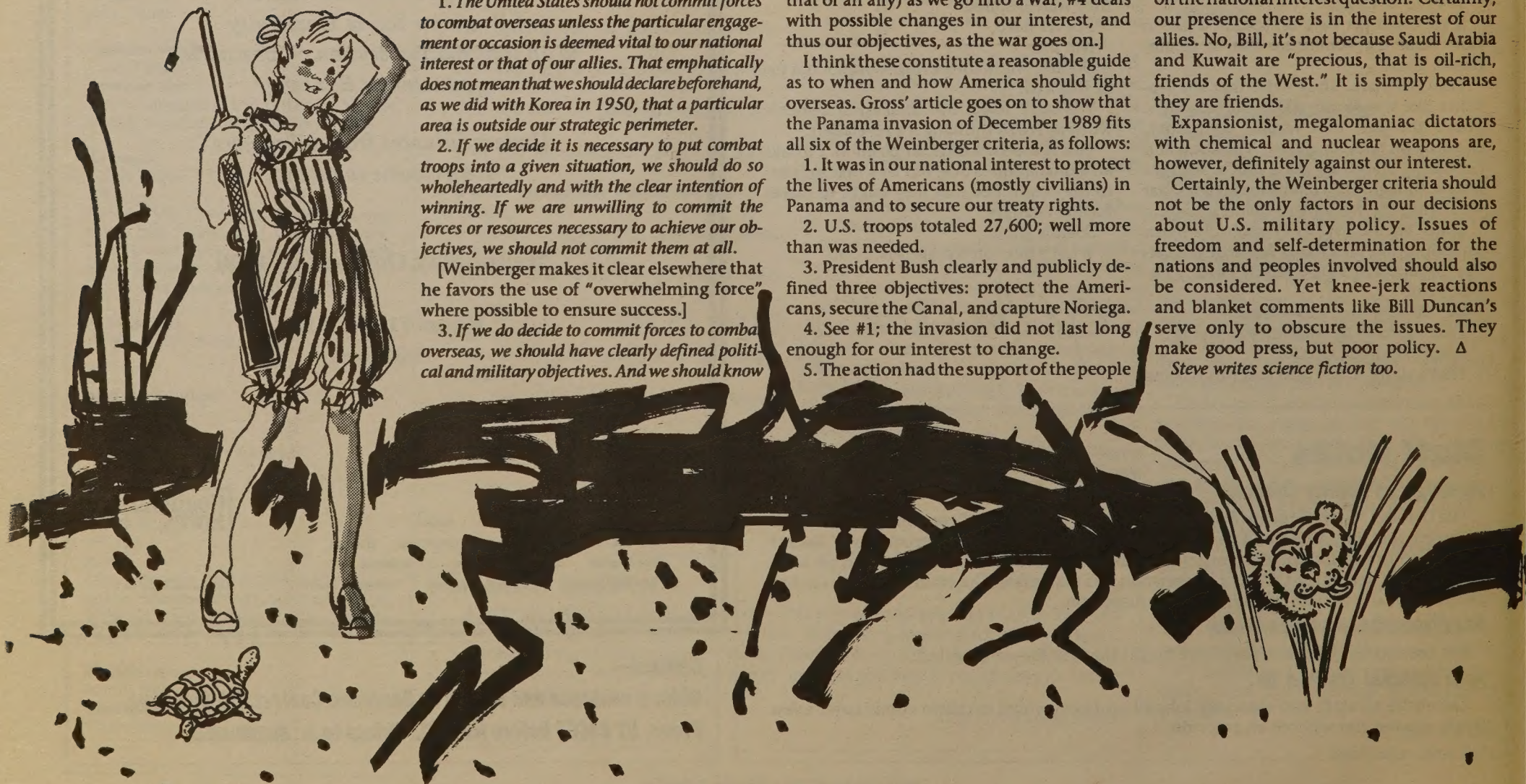
Again, with respect to Saddam Hussein, for Duncan to say that he is a long term American ally is more wishful thinking. Yes, we ignored his aggressions against Iran and against Iraqi minorities, even his use of nerve gas. That was wrong. But that does not make Iraq an ally. The worst you can honestly say of our policy is that we allowed Saddam free rein because he was an enemy of an enemy. Yes, that policy was despicable. But no, Saddam was not a "long-time American ally."

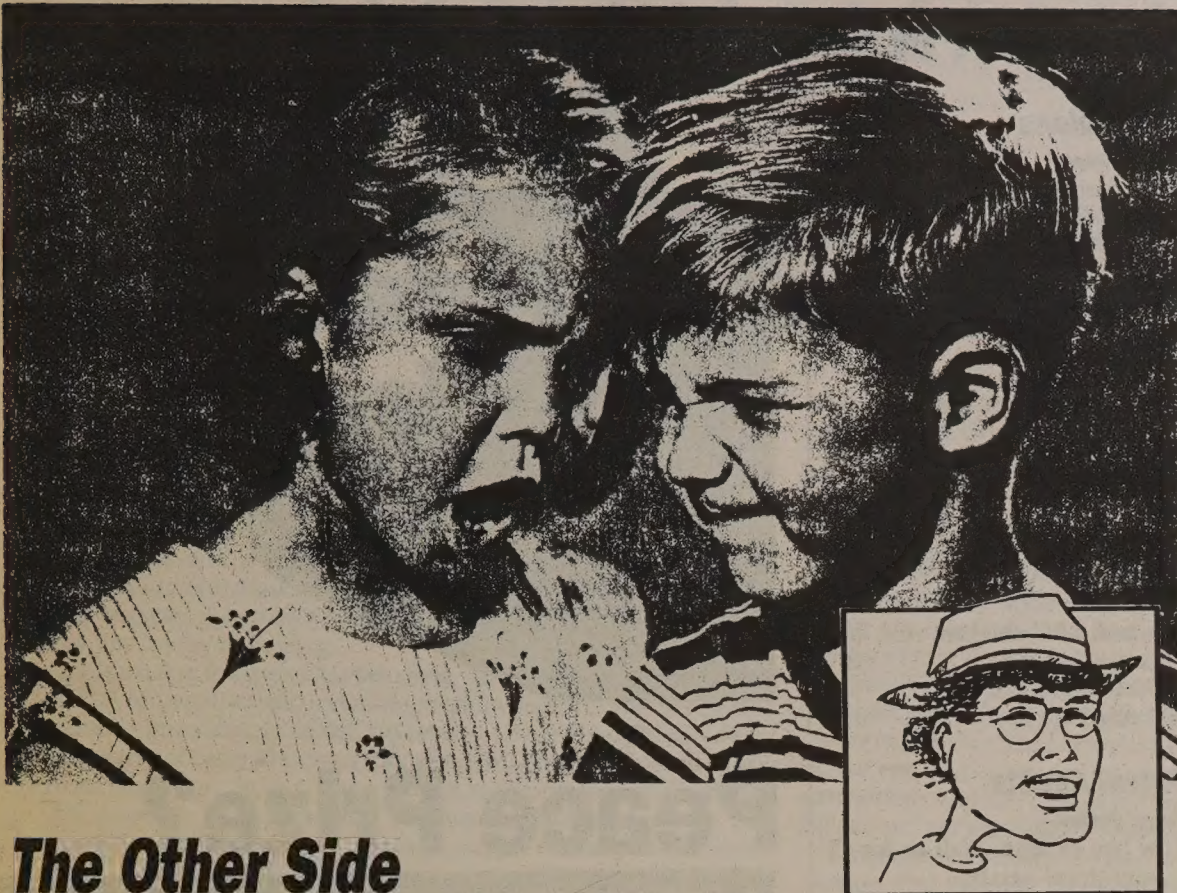
As to whether the confrontation with Iraq meets the Weinberger criteria, I'm not sure. It meets most of them, but I am undecided on the national interest question. Certainly, our presence there is in the interest of our allies. No, Bill, it's not because Saudi Arabia and Kuwait are "precious, that is oil-rich, friends of the West." It is simply because they are friends.

Expansionist, megalomaniac dictators with chemical and nuclear weapons are, however, definitely against our interest.

Certainly, the Weinberger criteria should not be the only factors in our decisions about U.S. military policy. Issues of freedom and self-determination for the nations and peoples involved should also be considered. Yet knee-jerk reactions and blanket comments like Bill Duncan's serve only to obscure the issues. They make good press, but poor policy. Δ

Steve writes science fiction too.





The Other Side Gorbachev: Peacemaker or Politician?

by Matthew Stannard

WHEN THE HISTORY OF THE TWENTIETH century is written, much recycled paper will be devoted to the saga of Mikhail S. Gorbachev. Perhaps with this in mind, the Nobel Committee awarded Gorbachev the coveted Peace Prize for his impressive role in decreasing East/West tensions. Perhaps the Committee wanted to jump on the political bandwagon that has been praising the revolutionary Soviet leader for the last four years. Perhaps their intentions were sincere. Either way, there is something troubling about this selection.

Does Gorbachev deserve to be the icon of peacemakers? Enthusiastic Gorbachev heads in Europe and the United States would balk at the suggestion that he doesn't. But critics on the far right (and the far left) have raised questions concerning the Committee's seemingly naive and glittery praise. Perhaps more qualified to judge, the worker in the middle of a food line in Moscow spoke for his whole country when he retorted, "Who needs prizes when we have no bread?"

But let's not misdirect our criticism. Certain objections are irrelevant. Holding Gorbachev responsible for the crimes of Stalin or others makes as much sense as holding George Bush responsible for the holocaust we called "Manifest Destiny." Obviously, current leaders ought to provide as much compensation as possible for their countries' historical sins. But beyond that, nothing can be gained. In fact, Gorbachev's career in itself can be interpreted as a response to the Soviet past.

Gorbachev's inheritance of an oppressive regime does not make him responsible for past injustices. But neither does it make him a hero for correcting them. Historical figures are not heroes; heroes are mythical. Historical figures merely fulfill historical callings. And they make mistakes.

Gorbachev is struggling to overcome deeply rooted problems while maintaining the desirable components of the socialist system. The fact that he is struggling should not surprise anyone, but neither should it be grounds for the destructive criticism of the right.

Nor should too much be read into the "no bread" criticism. By decreasing international tension, Gorbachev has clearly paved the way for more prosperity than the Soviets have ever enjoyed, either

before or since the Revolution. Food shortages and all, the USSR and the United States have entered into a period of unprecedented cooperation that will change forever the political-economic structure of superpower relations. Conservatives from both countries are trying to undermine this process because their interest groups and cronies have benefited from the tension. But the people of the world long ago sent a message through peace movements, ballot boxes, and cultural expression. The message is that we don't give a hoot about the conservative agenda. The status quo has been destructive and oppressive. The world is changing, and Gorbachev's policies have both fostered and symbolized this change.

So does this make Mikhail Gorbachev a first-rate peace icon, like Ghandi, King or the Dali Lama? Of course not. Gorbachev is a politician, and as such is bound by pragmatism, not morals. His treatment of the Lithuanian crisis indicates that he cares little for peaceful resolution unless it promotes his interests. If he practiced peace before politics, he'd have pulled out of Afghanistan immediately. He'd have kept the moratorium on nuclear testing instead of making it contingent on a promise that the U.S. characteristically broke.

Above all, Gorbachev's changes have occurred precisely *because* he acts the role of an American-style politician. This is a terribly mixed blessing. Peacemaking is never a categorical maxim for a politician. It is simply one more option to consider. It can be adopted, exploited, and dispensed with when it is no longer useful.

In choosing a world leader over a true, idealistic peacemaker like Chinese dissident leader Chai Ling, the Nobel Committee has discredited itself in the eyes of those truly concerned about ending the inhumane practices of international politics. Certainly Gorbachev deserves the prize *more than any other world leader*. But that's not good enough. Whether murderers like Gorbachev are more congenial than murderers like Deng, Bush, Thatcher, or Charles Manson is beside the point. The criteria for an international peace award should not be based on "the lesser of several evils," but on the absolute and unconditional commitment to promote peace and reject the use of force in all circumstances. Gorbachev, for all his virtues, fails this test. Δ

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Peace Prize?

by Sterling Allen

WITH ALL THE EUPHORIA ABOUT MIKHAIL GORBACHEV WINNING THE Nobel Peace Prize, I would like to offer another perspective. Though it may be more sobering, it must be considered.

There is no doubt that Gorbachev has affected monumental change in the world. The popular and overwhelming sentiment is that these changes have been for the betterment of humankind and views to the contrary are not popular at all.

Is it possible, however, that the Soviet Union and the various communist satellites are merely taking one major step backward before taking their final and triumphant two steps forward?

Before balking at this possibility, please consider the following statement of strategy from *New Lies For Old*, a book written by former KGB Major in intelligence, Anatoliy Golitsyn (bear in mind that this was written in 1985, before any of the drastic changes took place):

The new methodology examines current developments in relation to the objectives of the long-range policy. It sees that policy as having three phases.... The first phase is the creation of favorable conditions for the implementation of the policy; the second is the exploitation of Western misunderstanding of the policy to gain specific advantages.... The beginning of the third, and final, offensive phase is marked by a major shift in communist tactics in preparation for a comprehensive assault on the West in which the communist world, taking advantage of the West's long-term strategic errors, moves forward toward its ultimate objective of the global triumph of international communism.

I, like you, wish that the changes taking place were not merely strategic facades. Perhaps you may still chose to believe that they are genuine and that communism really is dead. But first read a few prophecies that must be considered in this context.

Paul, in 1 Thessalonians 5:2-3, 6, warns that "the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them." Speaking to the righteous who are seeking to understand the signs of the times, Paul continues, "Therefore let us not sleep as do others; but let us watch and be sober."

Daniel's prophecy is even more sobering in light of the recent Peace Prize award. In Daniel 8:25, referring to the latter-day tyrant who will tread down all the earth and make war with the saints for a time, he says, "By peace shall [he] destroy many."

The most saddening thought that comes when considering these things is that if what I am saying is true, then many good people are being deceived. Yet didn't Christ warn that in the last days there would come false saviors who would deceive even the very elect? We need not look any further than the newspaper we are reading to see the level of that deception.

No wonder it is only those who take the Holy Spirit for their guide who will not be deceived—and will not be cut off from among the people of the covenant in the day of the Lord's wrath.

If the cry of "Peace, peace, when there is no peace," is the precursor to major destruction, we might take a good hard look at what is going on in the world now. But more importantly, each of us must take a good hard look at his or her own heart, for that is where peace must begin—not forcefully imposed from the outside. Δ

Sterling is the Utah County Chairman of the American Party and a candidate for the Utah House of Representatives.

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Modern Art Show

Come see the sequel to last year's unparalleled show. This year will feature artistic interpretations of that pearl among American movie swine, *Joe vs. the Volcano*. Hutresses will be on hand to cater to your every beverage and hors d'oeuvrial whim.

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Friday, November 2, 1990 8 - 11 p.m.

More Martyrs in Latin America

by David Knowlton

VIOLENT ATTACKS AGAINST THE CHURCH CONTINUE IN LATIN AMERICA. In August, two more missionaries were brutally assassinated in Peru by the Tupac Amaru Revolutionary Movement (MRTA). As General Conference began, the press reported that another chapel in Chile had sustained extensive damage in a bombing by the Marxist Lautaro Movement. The consistency and increase in militant actions against the Church (making it the second most frequently attacked U.S.-based target in Latin America) suggests that the Church has a major image problem in Latin America that needs addressing.

Pamphlets left at the scenes in both cases, "justify" the actions as strikes against U.S. Imperialism and its Latin American accomplices. While this accusation is immediately understandable—although arguable—from the perspective of Latin American thought, it makes little sense to North American Mormons. In fact, when church spokespersons respond that the LDS church is an international organization unaffiliated with any government or political party they sound suspect to many Latin American ears.

Much of the Latin American left-wing as well as intellectual members of the general population identify Mormonism as the leading edge of an invasion of U.S. "sects." The relatively sudden and apparently well financed appearance of a plethora of non-Catholic religions, originating from the United States, creates concern. People openly wonder about the relationship between these groups and U.S. foreign policy. They find the financing and purpose of these groups and their missionary activities suspicious and openly wonder how they are connected with greater U.S. plans for the economic, cultural and political domination of their continent.

There does not have to be a governmental connection, or even CIA financing, although such is suspected, in order for these groups to be seen as part of U.S. Imperialism. In the Latin American intellectual tradition, imperialism is the cultural, economic, and political means by which one class or nation dominates and exploits another.

Everything from "Pretty Woman" to the Apple Macintosh, from the rather imperious lecturings of U.S. trade representative Carla Hill or Jimmy Swaggert's thunderings are seen as part of a whole which constrains their nations severely. Rather than being the result of a range of individual corporate decisions and actions, these things are perceived as stemming from a systemic logic which can alternately be the salvation or the destruction of the continent—depending on the political perspective one takes. Where we see interacting but independent parts, they see a complete whole in which government, business, culture and religion play their roles in imperialism's drama.

Both the Lautaro Movement and the MRTA have declared as their goal the destruction of imperialist agencies. Lautaro, along with the Manuel Rodriguez patriotic front in Chile have made more attacks against Mormon property than any other group. In fact, the LDS church has suffered more property loss in Chile than anywhere else. The MRTA, until now, limited itself to the destruction of church property, but recently it has struck out at church personnel, forcefully drawing them into the bloody Peruvian civil war. Significantly, they did not kill North American missionaries, but rather two Peruvians.

In some church circles, the notion is circulating that they made an error because one of the Peruvians was light skinned. However had they wanted to kill Americans directly, they easily could have. Last June, the U.S. embassy warned that they had threatened to kidnap and possibly kill a U.S. citizen. The guerrillas chose Peruvian missionaries to demonstrate that native allies of the "imperialists" are targets—as the pamphlets left at the scene attested.

Lautaro and the MRTA feel justified in their choice of Mormon targets. They attack Mormons, not only because of a widespread mistrust and concern about Mormons, their proselyting, and U.S. connections, but for other more immediate reasons.

Lautaro recruits young people within working class Chilean neighborhoods, the same places where the church has actively sought converts and has built numerous chapels. Among Chilean working class youth (I am told), Mormonism creates alternately strong attraction and fierce anger. Teenagers who become Mormon or even attend Mormon meetings are supposedly ostracized and severely criticized by their peers who take a left leaning critical stance. Since the people of this class suffer high unemployment and economic difficulties despite Chile's "strong" economy, both religious reawakening and revolutionary fervor are natural. As part of their initiation, Lautaro reportedly requires its recruits

to attack Mormon churches. Often these attacks are responses to some action by the United States that has angered the Latin American left.

This connection between guerrilla action and U.S. activities also occurs in Peru. MRTA maintains a solid connection between its violent strikes and its political analysis and goals.

One factor in Peru might help explain the missionaries' assassination. Peru's president, Alberto Fujimori, was elected with substantial help from Evangelical organizations. One of his vice-presidents is a former leader of a major national Evangelical group and perhaps a third of the congressional candidates fielded by his party are evangelicals. This fact was widely publicized and became very controversial during the campaign. Fujimori was elected on a promise to avoid an economic shock while trying to improve his country's situation. Yet, shortly after he took office at the end of July, under severe pressure from international financial institutions and the U.S. government, he instituted an economic "stabilization" package widely known as Fuji-shock.

Peruvians felt betrayed by Fujimori's policies and responded with deep outrage and popular mobilization. August was a month of constant strikes, hunger, and militant struggle. It is probable that MRTA's assassination of the two missionaries was related to its analysis of the role of evangelicals and the U.S. in Fujimori's decision. It probably does not distinguish between Protestants and Mormons. Because of the public prominence we have sought with our numerous ostentatious chapels and our easily visible missionaries (even without name tags and dressed in jeans they are still recognizable), we reap the results of Evangelical politics.

In sum, the Church faces a serious problem in Latin America, where strikes against Mormon personnel and property continue to increase. Naive denials that the LDS church is not connected with the U.S. government or insinuations that it is an international church—while perhaps necessary for the press—will do nothing to change the situation. This requires a strong, positive change in the Church's image, thereby making it a less meaningful target for leftist anger. Unless we clearly understand the nature of the problem and move constructively, it is likely that during the social convulsions projected for the nineties, we will suffer increased violent attacks.
Δ

From the Horse's Mouth

Peculiar doctrines we've heard lately—



Sexual intercourse between husband and wife is the ultimate spiritual experience.

Cain still walks the earth today. He may have survived the flood by hanging on to the side of the Ark like a big, hairy barnacle.

When angels or personages (John the Baptist, Jesus, Heavenly Father) appear to man, they do not touch the earth because it would set off a chemical reaction.

The greatest calling we have is to hold the Priesthood, except for women, whose greatest calling is to be mothers of the men who hold the Priesthood.

Send what you hear from the horse's mouth to: SR Horse's Mouth, P.O. Box 7092, Provo, UT 84602

Hussein, Guerillas, and Other Apes: Top Ten Wars

by Eric Ethington

WAR. FOR MOST OF US, ESPECIALLY IF YOU ARE MALE AND BETWEEN the ages of eighteen and twenty-five, war is the big nasty. However, there are some wars with redeeming qualities. The following is a grouping of the top ten wars and conflicts raging around the world today.

The Eritrean Revolutionary War definitely takes the number one spot in any list of current wars. The Eritrean people have been fighting for their independence from Ethiopia for the last twenty years and now appear to be on the verge of victory. While fighting the Soviet-backed Addis Ababa regime, the Eritreans have set up universities, hospitals, held elections, built roads, redistributed land, and set up primary and secondary schools. The Eritrean War is a real showcase for womankind's achievements. Women are some of Eritrea's best fighters and play an integral political and social role in setting up the new order. Besides, I had dinner with some Eritreans this summer. They were nice, cosmopolitan people who knew the difference between the two dinner forks, not fanatical revolutionaries. They also picked up the tab. Nice people. They deserve independence. Four stars.

The War on Apartheid runs a very close second to the Eritrean war. It would probably be the number one war in our line-up if Nelson Mandela could get all the anti-apartheid factions to stop killing each other with machetes and pitchforks. Also, Winnie Mandela's upcoming trial for

accessory to murder really doesn't help the anti-apartheid cause. Despite these negative ratings, Mandela and crew do very well. They have gathered unprecedented international support for their cause. They have isolated the white government. They have renounced violence (it doesn't have to be violent to be a war) and most importantly, their cause is just. Only students of the David Duke Finishing School for Face-lifted Racists could not support the anti-apartheid cause. Three-and-a-half stars.

The Drug War. I know we're losing this one and fighting it the wrong way, but I agree with it in principle. I don't blame the coca growing peasants or the crack snorting underclass. Their life is such hell that I don't blame them for trying to escape. We do need to find the drug warlords on both American continents, try them, and toss them in prison. No mercy for these rascals. As for the peasants and underclass, only a complete revision of their political, economic, and social structure will make their lives better. This war needs a new director, cast, script, producer, and, while we're at it, new theaters and popcorn. The only thing that makes this war number three is plot. Two-and-a-half stars.

Number four is not a real war, but if it were a war, it would be a damn good one. The JPF—*Judean People's Front* (not to be confused with the Judean Popular Front or the People's Front of Judea) is the main protagonist. With the exception of a few stonings and crucifixions, this one's actually rather tidy. The JPF suffers from factional disputes and certain members suffer from extreme identity crisis. Nonetheless, the JPF makes the most of these arcane disputes and is now fighting for the liberation of Palestine as well as right of men to bear children. With a heart for revolution, but with a stomach for wolverine lips and osprey giblets, the JPF languishes in repression and can't find its way out. Still, for the life of Bryan, four stars for this one.

On the serious side, the Palestinian Intifadah is truly noble and tragic. The Palestinians fight war with stones

though faced with bullets. Their cause is just and their heroism is inspiring, but they seem to be on the wrong side of history. Palestinian Arabs have been brutally expelled from their ancestral homes after 1800 years and placed in "refugee camps." Paraphrasing Moses, these people are strangers in a familiar land. To be fair, certain Palestinian factions are just as brutal (if not more so) than their Israeli oppressors. The PLO has for years stated its intention to wipe out the state of Israel. Israel is politically astute enough not to be so inflammatory. But, with forced resettlement, institutionalized discrimination, bulldozing of the homes of innocent people, and settling Jews on the West Bank, Israel betrays her own values. Whatever happens, Palestinians' dignity and rights should not be considered less important than Jews' dignity and rights. Four stars for plot only.

The War in Northern Ireland is an ugly war. It kills innocent people over religion. Its only redeeming quality is that it reminds us Westerners that we can be just as fanatical and stupid about religion as the rest of the world. This war is a blotch on the whole moral fabric of the West. One star.

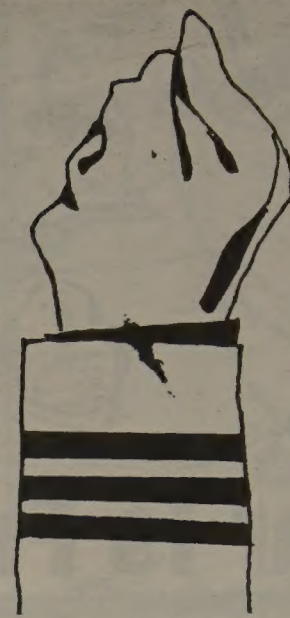
The Civil War in El Salvador is anything but civil. In a country with a population of around two million, it has killed over 75,000 in the last ten years. This war paints humans at their worst. Communist rebels, supposedly guardians of the poor, coerce poor peasants at gunpoint to help their cause; while the government, the supposed guardian of traditional values, brutally slays and mutilates peaceful nuns and priests on the other. Both sides are not only murderously ineffectual, they are crazy. There is not one good thing to say about this war. Two thumbs down. No stars.

Though Communist El Salvadorian rebels kill peasants, they at least have an ideology and a program for reform. *The Civil War in Liberia* doesn't even have that much going for it. The rebels make no bones about it: they could care less about the people. In fact, the innocent people are the ones hurt most often. This war had no style, no glamour, no sex appeal. Nothing! When rebel troops took Monrovia several weeks ago, they did not even try to hide their looting. How totally unsophistic-

cated and boorish! To make my point about no style, one looting soldier was photographed wearing a floral print dress as his uniform, Air Jordan hightops (unlaced) for his boots, a lampshade for a hat, and—get this—a toilet seat cover as a necklace. And he had an AK-47 assault rifle over his shoulder. This war could be funny, but the soldier is not Klinger and the Liberian War is not M*A*S*H. One star for the absurd. One for the tragic.

Cambodia has been at relative peace since the 1979 Vietnam invasion. But ever since the Khmer Rouge (the ones Vietnam kicked out ten years ago) pulled out last year, they have been fighting their way back to power. Although this war has not turned particularly nasty yet, the last time the Khmer Rouge ruled Cambodia, they managed to kill two million of their countrymen in less than five years. Remember the *Killing Fields*? Cambodians who managed to live through the terror say the movie wasn't accurate. It didn't portray their hell realistically enough. See the movie and you'll understand why any war involving the Khmer Rouge is second to last. No stars.

No list of wars would be complete without ranking the current tizzy in the *Middle East*. This one ranks dead last simply because it has the potential to be the most destructive. Whereas the other wars are localized without too much fear of spreading, the current Middle East conflict could conceivably cause millions of casualties. Though I'm sure Saddam Hussein was nothing more than a cross dresser with a penchant for sequin and pumps in a past life, he is certainly making up for lost machismo in this one. He is also making up for lost stupidity. There is no way he can win this one. One good thing about his stupidity is that it has shown us our own. After two oil shortages, we still haven't changed our energy consumption habits. We deserve a recession after the way we've acted. If this war makes us kick our foreign energy addiction, maybe some good will come out of it yet. Though this war was the summer blockbuster, it only gets three stars. Two for drama and plot. One for acting bravado. Δ



SR Art by Patrick Boyd

Backyard Peace Activism

by Joanna Brooks

WAR IS OLD. IT'S MESSY. IT'S EXPENSIVE. IT'S A leading cause of death in the world right now. And it has become an industry.

The Middle East crisis has given testosterone-filled military men, pent-up after a long detente, a chance to strut their stuff. Play with their toys. Talk big. One Sunday in August, the *London Times* quoted four different U.S. military members, from ranking generals to freshly buzzed privates, saying that if Saddam Hussein made any more stupid moves, the U.S. would (and this is a direct quote) "kick his ass." Looking good, guys. Real diplomatic. War makes you look stupid.

Gratefully, war has an alternative—peace. It's much nicer to be a peacemaker than a warmonger. Peacemakers are blessed. And they suffer fewer casualties. Spend less time in the desert.

Here are some peace activism projects you can pursue here in Provo.

1% for Peace: This organization tries to convince the government to use just 1 percent of that \$300 billion dollar budget for peaceful purposes. Three billion dollars can buy one aircraft carrier (without planes) OR it can provide for a yearly exchange of 250,000 citizens between the US and USSR, support a multi-national youth corps to start feeding the hungry, housing the homeless, and caring for the sick

throughout the world, fund five pilot projects to convert weapons factories into alternate energy equipment manufacturers, and pay for mass curriculum updates to keep students current on the state of the global community. 1% for Peace works through grass roots support. Write for information (and send \$1 for a button or bumper sticker) to P.O. Box 94, Brooktondale, NY 14817.

Nuclear Free America: Around the world, there are more than 3,775 "Nuclear Free Zones" in which the manufacture and storage of nuclear weapons is banned, including 151 NFZ's in the U.S. To find out how you can create a NFZ or work with others planning a campaign, write to Nuclear Free America, 325 E. 25th Street, Baltimore, MD 21218.

Boycott G.E. Products: After leading a similar successful action against Nestle corporation, the organization INFAC is asking Americans not to buy RCA or General Electric products. G.E. is involved in more major weapons systems than any other corporation—it is the sole producer of the neutron generator which triggers all US hydrogen bombs and produces components for MX missiles, Trident submarines, the B-1 bomber, the Stealth bomber, and SDI. GE is also susceptible to consumer pressure because it grosses three times as much money from consumer products than from nuclear products. Δ



Patriot

by Eric Ethington, Mike Smith, and Joanna Brooks

The strains peel forth from the Eyring
Dusk is dawning
Stars and stripes are falling
I fold the triangle reverently,
Peace.

A polished helmet flashes in my face
A student continues to walk
Canadian or damn liberal?
I sweat,
Angst.

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SR Art by Patrick Boyd

War Is Fun

by Frank Bowman

WAR IS GLAMOROUS. YOU GET TO WEAR NIFTY UNIFORMS WITH SHINY buttons and lots of impressive decorations. You know your mom will be proud of you when she sees you all handsome in your uniform. And when you get tired of looking so formal you can put on your stylish camouflage gear. You'll have your own pair of steel toed boots. Maybe you'll even get one of those groovy helmets with shrubbery on top.

War is exciting. You never know what fun you're going to have each day because there are so many exciting things you can do. You can go sky-diving or learn to scuba dive. You can fly a fighter jet or go on an ocean cruise or maybe even drive a tank. You'll get to shoot M-16's or torpedoes or bazookas. You get to play on those huge obstacle courses where you swing on Tarzan ropes across the water and scale 15 foot walls. It's almost like being on *American Gladiators*.

War is educational. You get to travel to faraway lands and see exotic peoples and cultures. You can learn a new language. You'll learn how to put together a gun and how many seconds it takes for a grenade to

explode. You learn invaluable skills of teamwork and management. You learn proper etiquette and unwavering respect towards authority. You get to learn useful things like semaphore and Morse code. You'll even learn all the verses to "The Battle Hymn of The Republic."

War is personally edifying. You get to develop yourself physically. You'll be in great shape. You'll be able to do 100 push-ups and run 10 miles with boots on. You get to meet stimulating people from all over the country and develop social skills as you work with them. They'll be your life-long friends. Your spiritual growth will be unparalleled as you face new and more challenging trials of your faith.

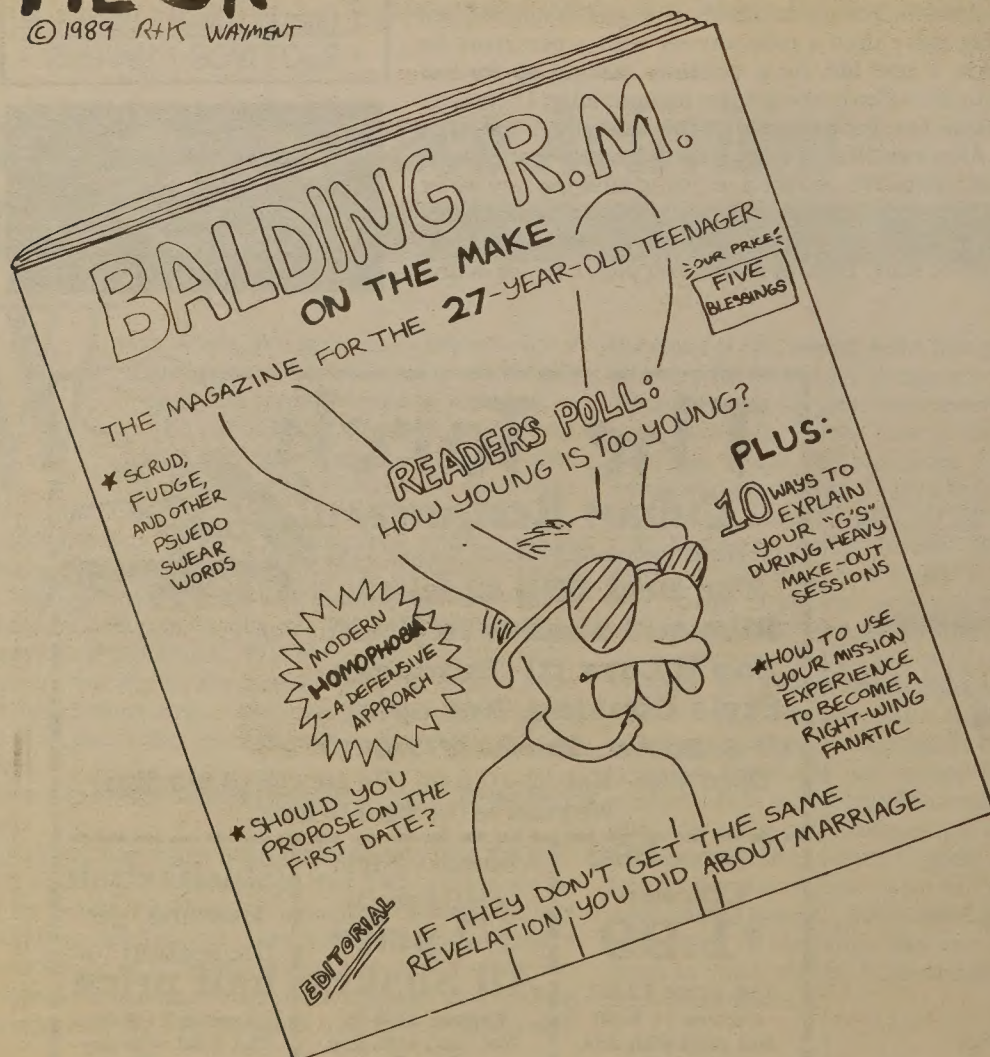
War is fun. You get to belong to platoons and battalions and regiments. You get to do everything together. Just like a big fraternity. You get to go to bars and clubs and dance and meet pretty girls that want to have fun. You get to sleep outside and carry a pack full of yummy rations and make a shelter with your own army knife. Boy Scouts was never this much fun. Δ

Yessiree. War is glamorous and exciting and educational and edifying and even fun. Until you die.

LIFE IN HECK

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W/ APOLOGIES
TO MATT
GROENING



Standards Violator of the Week

ROTC Poetry

by Eric Ethington, Mike Smith, Joanna Brooks

When that Flag goes up
Buddy I go with it!

I march to cadence

I unfold 'mid deference

I salute with reverence

When that flag goes up,
Buddy I Go Up With It!

**

so much depends
upon

black leather
boots

buffed to a high
shine

beside the pressed
trousers

**

These pumps are made for marching, Mister
Sensibly heeled
So firmly packed

No I'll never kill a commie
I'll never march on the front line
Dig in my heels in Saudi sand

But I'll march supermarket aisles
I'll march up and down the kitchen floor
Like every flag fearing woman should

**

Standing in place at attention
my knees lock.

I see the handsome captain in front of me.
His broad shoulders.
His strong arms.
His chiseled buttocks.
His delicate ankles.

Oh Captain! My Captain!

I restrain my cry.
Only one more week before basic training
Is over.

His cologne wafts towards me
He looks at me.

I tremble. Δ

Bail Me Out Bertha

Dear Bertha,

I hate Halloween! First of all, I hate orange. Secondly, I can't stand having herds of pre-pubescent children with runny noses soliciting me for free candy. What kind of barbaric ritual is this? What's in it for me?

—Hollow Hanah

Poor, poor Hollow,

Too many people like you leave this season without experiencing its many potential rewards. Halloween has so much to offer! It's so easy to become enthralled with this occasion. I agree that orange isn't an adequate color. Black is far superior. As for the traditional trick-or-treating, if you don't like giving out candy, then go out and get it for yourself. Age is of no importance. Wear a long, loose-fitting garment and squat. They'll never know. If you're worried about children coming to your house, the solution is simple: turn off the lights, lock the doors, and put a sign on your porch saying "This is the house your parents warned you about." If you're still not getting enough fun out of Halloween, come to Bertha's workshop, "How to Give Your Pumpkin a Lobotomy With a Rubber Spatula."

Confused? Depressed? Bewildered? Write Bertha the Omniscient at P.O. Box 7092 Provo, UT 84602.



TOP TWENTY

1. synchronized puddle hopping
2. stereo separation
3. double parking in erogenous zones
4. MacGyver-ing
5. standards violators
6. extra blankets
7. fertility crystals
8. delegation
9. strip scrabble
10. double prints
11. acing tests
12. cosmic conversation
13. worlds beyond number
14. nice people
15. kite flying
16. cultural diversity
17. Calgon bubble bath
18. mud football
19. string cheese
20. peaking cardiovascularly

BOTTOM 10

Twin-Terrors, laundry, cleaning inspections, repetitive "dogging", lawn mowers at 7 a.m., candy wrappers, protruding nose hair, autumn debris, orange hunting vests, ripped underwear



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Buying the Deeds of War

by Sharon McGovern

I AM A PART OF A GENERATION VICARIOUSLY ACQUAINTED with the horrors of war. Televised coverage of the Vietnam War tore away the last shreds of the myth of glorious battle, revealing scenes of carnage that forever changed popular perspective on the mechanics of killing. Even more explicit depictions of brutality of all sorts have been a part of my upbringing. Up-to-the-minute reports of the latest atrocities are squeezed into news blurbs between *Mork and Mindy* and *Jeopardy*. I flip past the pages which concern bloody conflict to get to interviews and reviews in news magazines. My eyes hardly rest on the photos of the maimed and suffering in newspapers, because I have seen it all so often. A thick, heavy callous has formed on my soul as a result of the constant terror that has always been a part of my environment. Un-speakable ugliness is the norm in the news I see

but rarely see. I believe that is why the almost unholy beauty of James Nachtwey's photographs in his book *Deeds of War* so disturbs me as I turn its pages.

The photographs were taken in Haiti, Lebanon, the Soviet Union, India, and all points of conflict in between. But soon, the countries don't matter and their causes don't matter, because the suffering seems the same. Whether the coffin is carried by a band of masked rebels through a crowd or by a single man on a lonely dirt road, the absoluteness of death is the same, the anonymity of the dead is the same. Notations of time and place gradually lose their meaning.

But some remain with me. In El Salvador three tiny girls cover their faces with their hands while the helicopter takes off, blowing dust into their eyes, and making a mess of their prim dresses. In Nicaragua soldiers carry their wounded or dead countryman on their shoulders

smiling as he looks down the barrel of a pistol while soldiers sitting with him on a tank laugh.

Still, I might be able to forget these images and forgive the artist whose skill compels me to remember them if not for their rather terrifying beauty. The photo in which the father holds his limp little daughter in his arms recalls the composition of Renaissance Madonnas. The image which shows the hands and knees of Afghanistans kneeling before their decorated weapons has the richest colors I've ever seen in a photograph. In another, the head of a man who has had the skin blown off his face is revealed to be a shocking pink.

But the image which haunts me most shows two men pulling a shrunken, muddy corpse from a river. One of the men looks directly into the camera lens, and into the viewers eyes. He looks puzzled, as if he cannot imagine why anybody would want to see this, to photograph and keep the scene alive forever. And I wonder myself. Why do I look at something so horrific and why does it affect me so much after I let so many depictions of the deeds of war pass before me, barely acknowledged?

I recall John Singer Sargent's World War I memorial painting, "Gassed." It depicts the aftermath of a gas attack which has left piles of soldiers blind and gasping for fresh air. The dignity and beauty of Sargent's painting style seems at odds with the suffering of the men, but, at the same time, gives the work a powerful resonance. Painting and the other arts changed after that war, and because of that war. Ugliness and cynicism arose in the art world to fit prevailing attitudes about war and every other form of violence.

In James Nachtwey's photographs, beauty seems again to be the ironic end of the brutal, and the results are, by every definition of the word, stunning. I'm not sure what to think of myself for flipping through the pages of *Deeds of War* (I can never look at any of the photographs for too long). Does my fascination lie with the morbid desecration of "beauty," or are the photos somehow teaching me how to feel the true horror that war commands?

"Deeds" are actions, and they are also contracts. In being touched by Nachtwey's work, I have bought a memory, a piece of war that I can keep and always remember to fear and loath. Δ



Christian Music

by Jason Hearn

ACCLAIMED CHRISTIAN COMPOSER AND PERFORMER Michael Card is set to perform at 7:30 on November 5 in the Provo High School Auditorium.

Card is promoting his latest album *The Way of Wisdom*, which centers on the Old Testament and is scheduled to be the theme of the show. Card is best known for songs, "El-Shaddai" ("God Almighty") and "I Have Decided." He has also written a popular three part musical look at the life of Christ.

Tickets are available at His Place Christian Book Store, located at 255 N. University Ave. (374-1345), or from Elder Robert Canaan at Timpview Seminary. The cost is \$6.50 for general admission.

The concert is locally sponsored by Campus Venture, an interdenominational Christian group. Δ

like Christ being taken down from the cross. In Northern Ireland a young couple calmly push their baby carriage away from a burning truck. And in Guatemala two fat Cardinals prepare to lift off in a fully armed helicopter—the perfect pictorial joining of the two major influences in Central America—the Catholic Church and the military.

There is a surreal incongruity in the image of a young man grinning up at a sultry woman in a window when the man is in fatigues and the wall that separates them is pocked with bullet holes. The discomfort increases as I recall a brightly dressed boy swinging on the barrel of a cannon, and becomes painful in reminiscence of a chubby toddler

Fighting The Good Fight

by Bill Duncan

IN 1936, THE LEGALLY-ELECTED LEFTIST GOVERNMENT OF SPAIN WAS CONFRONTED WITH a fascist rebellion by the army. The People's government which enjoyed such tremendous support among the peasants and workers of Spain, fought with extreme courage to crush fascism. Unfortunately, Germany, Italy, and Portugal all provide support (including troops) to the fascist rebels and turned the tide against the people of Spain. This support of the Spanish rebels by the fascist governments of the world was in direct opposition to a non-intervention pact signed by the world's major powers. In response to this flouting of the non-intervention treaty, International Brigades were formed with volunteers from all over the world to aid the people of Spain in their fight. Three thousand of these were American volunteers who fought in the Abraham Lincoln Brigade.

The Abraham Lincoln Brigade was the subject of an excellent documentary called *The Good Fight*, and I had the pleasure of talking with one of the ALB's members, Tony de Maio.

Tony de Maio was a factory worker who had seen first hand the effects of Japanese fascism in China; and the power of the common people in the short lived Cuban uprising of 1933. Mr. de Maio explained, he had been anti-fascist from the beginning. When the Civil War began in Spain, he set off to fight. He was the first American to get to Spain and the last to leave. His survival was miraculous in itself. Only about ten percent of the ALB volunteers survived the war.

The men and women of the ALB all had different backgrounds. They were of a variety of different races and political beliefs—but they were all anti-fascist. They also faced tremendous obstacles in getting to Spain. Tony de Maio had to go to Paris before plans were made to smuggle him into Spain. Another ALB member interviewed in *The Good Fight* told his family that he was going to Spain as a student, and it was not until they saw him pictured with Ernest Hemingway that they realized he was a soldier. Though their volunteerism was illegal and dangerous, these brave people went—an action particularly heroic in light of the passivity of the times.

Those featured in *The Good Fight* saw, correctly, that there would have to be a showdown with fascism and that the Spanish Civil War was just the beginning of what would become World War II. While the rest of the "free world" was in their silence complicit in the slaughter of millions in Concentration Camps and the genocide of Ethiopians by Mussolini's Italy, the ALB members fought against this threat to humanity.

One of the most striking things in *The Good Fight* was the continued activism of the ALB veterans. Tony de Maio and the others fought in World War II even though they were mistreated in the U.S. Army and branded as "premature anti-fascists" and communists. Mr. de Maio worked as an organizer for the United Electrical Radio and Machine Workers Union and was involved in the Arms Freeze movement after the war.

The stigma of his involvement in the ALB continued with him, though. Like many ALB veterans, he was called to face the House Un-American Activities Committee and refused to appear. Because of their commitment, the veterans were discriminated against, but they stuck to their beliefs. The closing scenes of *The Good Fight* show the ALB member marching against the Vietnam War, protesting U.S. involvement in Central America, and helping the people of Nicaragua in their struggle.

One young activist expresses many peoples' feelings well in the documentary when he told the ALB veterans, "You are an inspiration to us all." Seldom are people as committed to human rights and human liberation as these were. Δ



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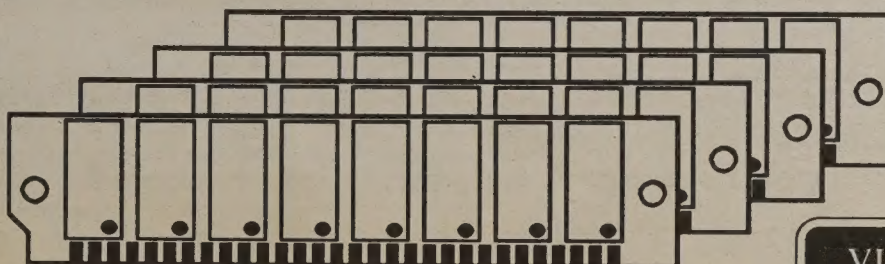
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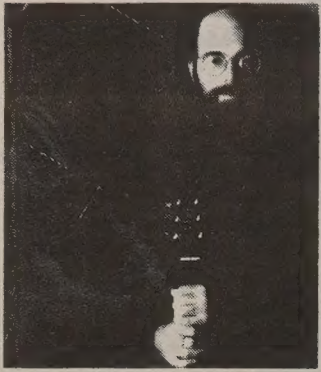


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MONDAY
NOVEMBER 5,
7:30pm

with Special Guest

BOB BENNETT Provo High School

Tickets are \$6.50 General Admission

Tickets at HIS Place or at door (if available)

255N. University, Provo UT 84601

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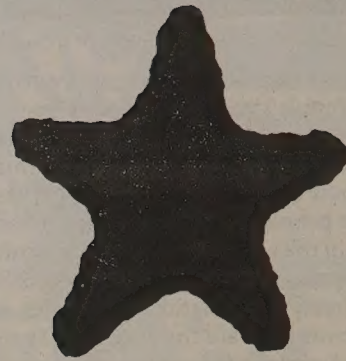
Saturday, Nov. 3, 9 p.m.

\$4 at the door

*except for New Kids

Berlin

by Spencer W. Kimball



FRIDAY, AUGUST 26, 1955: I AROSE VERY EARLY AS WAS my custom. No one was around. I strolled out across the street, around the block, for several blocks and wept at the sight of the devastation. I plunged into a reverie and fell into the mood to write it down and returned to the typewriter:

Ten years now since the world war tragedy!

High fences
Rusty fences
Proud, haughty fences around the former grand estates
leveled in
humiliation
Windblown gates unkept now hang and creak on rusty
hinges

Ghosts of yesterday
Ghost houses, ghost yards
Broken swimming pools remind of luxury of the forgotten rich
Proud estates, spectre houses, all so still
No playful shouts, no children laugh
Silent walls, silent houses, silent death
Empty mailboxes—no letters ever more for them
Buildings leveled, pride leveled, innocence suffering

Naked pockmarked walls,
and weeds that grow from
toothlike
stabbing jaggedness indicating where—
Chipped walls
And glassless windows, cold
and open to storm and sky
Boarded windows
Bricked-up windows

Jagged chimneys pierce the
skies
Iron bedsteads hang
Plumbing pipes reach into
space like dragon claws

Twisted steel
Doorways without walls
Arches without buildings
Porches and doorways,
nothing else. porches and
doorways
Ceilings of splintered wood,
shattered plaster hanging

like cobwebs
Stairways lead to no place
Here are trees
Tall trees that lean, one sided
Amputated limbs and trunks but not by saw
Jagged stumps of arms that point at—whom?
Grotesque figures stand against the sky, pointing
into space accusingly

Excavations like graves
Excavations which are graves where rodents play
and insects find
their homes
Bricks are here
Broken bricks and pulverized
Piles of bricks that cover bones of people never
found

Rubble
Foundations upended
Rotting wood
Twisting steel
Destruction, devastation, desolation
Broken fountains
Shattered statues
Creaking shutters
Rustiness
Ugliness
Jaggedness
Screaming jaggedness.
Walls, chimneys, trees, all grotesque writhing apparitions
Persons? Things? Dragons?
Disfigured deformed giants slumped in misery and
shame

Pockmarked trees, gaping wounds healed over
Vines climbing naked trunks to cover broken limbs
of
torn and battered trees
Green ivy trying hard to cover nakedness of gaping
walls
Ivy trying! trying!
Small trees, ragged shrubs growing untended from
the rubble
struggling for existence
Nature trying to sweeten sourness
Squirrels scampering
Tiny birds twittering
To bring back life to deadness Δ

—Spencer W. Kimball (1895-1985)

We would like to thank BYU Studies for their permission to reprint this poem.

The HALLOWEEN PARTY



Wednesday
October
31th

Boo!

501 NORTH 900 EAST • PROVO • 374-9272

Eavesdropper

Crest Convenience Store, Oct. 20, 8:34 pm

Toneless friend: "So, are you excited about your wife being pregnant?"

Perplexed husband: "Yea, but I was thinking-I'm not that intelligent, and my wife, she's not smart at all-so our kid doesn't have a chance in hell!"

Toneless friend: "Dude, get some dignity!"

Cougareat, Oct. 26, 1:20 pm

Stumped chick: "I'm SO BORED! What is there to do in Provo?"

Creative friend: "Well when I was a freshman we stole President Holland's trampoline and jumped on it all night at Helaman Halls."

Stumped chick: "So what is there to do in Provo?"

Tanner Bldg, top floor, Oct 23, 3:12 pm

Two girls looking down over Tanner Bldg atrium:

First girl: "Ya know, this building kind of reminds me of the great and spacious building in Nephi's dream."

Second girl: "You mean Lehi."

First girl: "Who?"

Second girl: "Lehi, ya know, Nephi's brother."

First girl: "O.K., whatever."

ONE MORE BERTHA

Dear Bertha,

My boyfriend's on a mission and last weekend was our anniversary. He sent me long-stemmed roses. I couldn't believe it. All my roommates saw them. I don't know what to do. Should I tell the bishop or not? Maybe he won't give me my ecclesiastical endorsement! And what about my temple recommend? Bertha-what am I going to do?

—Stressed over long stems

Dear Stressed,

You're a heartless evil wench. Bertha can read between the lines of your letter and you have every reason to feel guilty. Imagine what thoughts you aroused in that poor boy's mind. He probably spent the whole week brooding over your absence. You're right, you should tell the bishop, but don't stop there. Apologize before the congregation of your ward next Sunday. Send a card to his parents and his mission president. Get up at the Soap Box and beg forgiveness from the student body. But that's not all. You must cover yourself with sackcloth and ashes and tear your hair and gnash your teeth on the grounds of the MTC.

**Elevator Lady—
Eric is not joking!
Call back at 377-2980
and leave a message.**

A Time to Reflect

A Time to Kill: Reflections on War
Edited by Denny Roy, Grant P. Skabelund, and Ray C. Hillam
Signature Books, 237 pages, \$12.95

Book Review by Mark Ford

A Time to Kill: Reflections on War is a collection of excerpts from interviews with LDS men who fought in World War II, Korea, and Vietnam. The excerpts are arranged thematically into chapters with names like "Combat on the Ground," "Killing and Being Killed," and "Captivity." Some memories are graphic, but others are ironically comic. Combined, they reveal the daily paradoxes religious people at war are made to face.

The most obvious paradox is illustrated in the men's attempts to justify killing. One memory that seems to be shared by most who engaged in actual combat is the absence

of fear and a suspension of sanity in crucial moments. As one man recalls, "You are so busy that you don't have a lot of time to be scared until it's all over with and you are out. You can sit down and be scared about it later." There is a definite detachment from usual rational thinking. "I saw guys in combat in my unit who delighted in taking life", a man who served in Vietnam remembers. "Often I found myself caught up in the thrill, just like deer hunting, chasing animals down, and killing them."

In difficult situations, mixed emotions had to be ignored. Some of the soldiers

became severe patriots. Others made their fight a crusade against Hitler or communism. Though their single-mindedness in these themes may seem extreme, the reader can only sympathize with the men. They had to cope.

A Time to Kill is not offered as proof that there is "a time to kill." Instead, the book challenges the reader to question whether there is, while revealing the difficulty and absurdity of even trying to come to a conclusion. It is a very sad book—one that a generation unacquainted with war, but perhaps on the brink of initiation, should read.Δ

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November 16th & 17th from 8:00 to 12:00

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CALENDAR

THEATER

Oct 31-Nov 18, *M. Butterfly*, Salt Lake Acting Company, W-Sat, ticket info 363-0525
 Oct 31-Nov 17, *The Babysitter*, Hale Center Theater, SLC, M-Sat, 8:00 pm, Sat matinee, 3:30 pm
 Oct 31-Nov 19, *Angels On the Loose*, Hale Theatre, Orem, info 226-8600
 Oct 31-Nov 16, *That Old Gumbie Cat & Other Musical Tales*, City Rep, SLC, 7:00 pm
 Oct 31-Nov 24, *Baby*, Sundance Institute Film Auditorium, Fri, Sat 8:00 pm, ticket info 225-4107
 Oct 31-Nov 11, *Utah Shorts*, TheatreWorks West, Th-Sat, 8:00 pm, Sun, 7:00 pm
 Oct 31-Nov 2, *Into the Woods*, deJong Concert Hall, BYU, 7:30 pm
 Oct 31-Nov 17, *Dracula*, Pioneer Theatre Company, UofU, info 581-6961
 Nov 8-18, *C.P. Taylor's Good*, Babcock Theatre, UofU, info 581-6961

Theater Guide

The Babcock Theatre, 300 S University, SLC. Tickets: F & Sat \$6, other nights \$5, 581-6961
 The Egyptian Theatre, Main Street, Park City. Tickets: 649-9371
 The Promised Valley Playhouse, 132 S. State St, SLC. Tickets: \$5, 364-5696
 Hale Center Theatre, 2801 South Main, SLC. Tickets: \$4-\$7, 484-9257
 Hale Center Theatre, 400 N 225 W, Orem. Tickets: \$4 M, \$5 F, Sat, 226-8600
 Pioneer Theatre Company, 1340 E 300 S, SLC. Tickets: \$8-\$18, 581-6961
 Provo Towne Square Theatre, 100 N 100 W, Provo. Tickets: \$3, 375-7300
 The Salt Lake Acting Company, 168 W 500 N, SLC. Tickets: \$17 F & Sat, \$14 T-Th, 363-0525
 Salt Lake Repertory Theatre (City Rep), 148 S Main, SLC. Tickets: \$6.50 & \$8.50, 532-6000
 Scera/Family City USA, 224-8797
 TheatreWorks West, 583-6520
 Townsquare Theatre, 375-7300
 Valley Center Playhouse, 780 N 200 E, Lindon. Tickets: \$4, 785-1186 or 224-5310

MUSIC

Oct 31-Nov 2, *Into the Woods*, deJong Concert Hall, BYU, 7:30 pm
 Nov 1, Vienna Boys Choir performing Strauss, Schubert, & Elgar, Symphony Hall, SLC, info 533-note
 Nov 1, Orpheus Winds, Madsen Recital Hall, BYU, 7:30 pm, free
 Nov 2-3, Blues artist Bobby Radcliff, Zephyr Club, SLC, info 355-CLUB
 Nov 3, Amnesty International benefit concert, featuring 1000 Dreams, The Last Turkish Poets, Center Stage, 264 N. 100 W., 9:00 pm, \$4
 Nov 5, Bad Manners, Zephyr Club, SLC, info 355-CLUB
 Nov 6, Ultra Vivid Scene, Zephyr Club, SLC, info 355-CLUB
 Nov 11, Billy Joel, Salt Palace, 7:30 pm, info 1-800-888-8499
 Nov 27, George Winston, Symphony Hall, SLC, 7:30 pm, info 1-800-888-8499

Temple Square Concert Series

Nov 2-3, Salt Lake Symphony, David Dalton, Dir, Assembly Hall, 7:30 pm, free
 Nov 4, Margaret Schubert, flute, with Michael Vance, Assembly Hall, 7:30 pm, free

Utah Symphony 50th Anniversary Season
 Symphony Hall, 123 W South Temple, SLC.
 Tickets: \$9-\$27 (\$5 student), 533-6407, 8:00 pm
 Nov 2-3, Symphony and Malcolm Frager, pianist, Ridout, Schumann, Tchaikovsky

FILM

BYU Film Society
 Nov 1, *20,000 Leagues Under the Sea*, 4:30, 7:00, and 9:30 pm
International Cinema
 Nov 1, *I Married a Shadow*, 3:15 and 9:15 pm, *Nosferatu*, 5:15 and 7:15 pm
 Nov 2, *I Married a Shadow*, 5:15 and 7:15 pm, *Nosferatu*, 3:15 and 9:15 pm
 Nov 3, *I Married a Shadow*, 3:00 and 9:00 pm, *Nosferatu*, 5:00 and 7:00 pm
Varsity I
 Nov 2, *Footloose*, 11:30 pm

Nov 2-3, *Short Time*, 4:30, 7:00, and 9:30 pm
Varsity II
 Nov 2-3, *Dad*, 7:00 and 9:30 pm
Premiere Shorts Experimental Theater
 Nov 2, First presentation, 321 WILK, 7:30 and 9:15 pm

Cinema Guide

Academy Theatre, 373-4470
 Avalon Theatre, 3605 S State, SLC, 266-0258
 Cinema in Your Face, 45 W 300 S, SLC, 364-3647
 Carillon Square Theatres, 224-5112
 Cineplex Odeon University 4 Cinemas, 224-6622
 International Cinema, 250 SWKT, BYU
 Mann 4 Central Square Theatre, 374-6061
 Movies 8, 375-5667
 Pioneer Twin Drive-In, 374-0521
 Scera Theater, 745 S State, Orem, 225-2560
 Varsity I, Wilkinson Center, Varsity II, JSB, 378-3311

DANCE

Tuesdays, Israeli Dancing, Salt Lake Dance Center, 537 E 2100 S, 7:30 pm
 Nov 2-3, *Separate Journeys*, Repertory Dance Theater at Capitol Theatre, SLC, info 596-5000
 Nov 6, Ririe-Woodbury Dance Company, deJong Concert Hall, BYU, 7:30 pm
 Nov 14-19, The Ice Capades, Salt Palace, SLC, info 1-800-888-8499

ART

Oct 31, Edith Roberson's new work, Delores Chase Fine Art Gallery, 143 W Pierpont Ave, SLC, info 328-2787
 Oct 31-Nov 1, *Identity Places*, Salt Lake Art Center, SLC, info 328-4201
 Oct 31-Nov 16, *Drawing 1990*, BYU's national drawing competition exhibit, HFAC gallery, BYU
 Oct 31-Nov 30, Intermountain Society of Artists, Kimball Art Center, Park City, 649-8882
 Oct 31-Nov 30, *In the Shadow of the Akropolis* on loan from Boston Museum of Art, Utah Museum of Fine Art, SLC, info 581-7332
 Oct 31-Nov 30, John Bitten Paintings, A Retrospective, Utah Museum of Fine Art, SLC, info 581-7332
 Oct 31-Nov 9, Allen Craig Bishop, oil painting, Finch Lane Gallery, SLC, info 596-5000
 Oct 31-Dec, *Reflections on the Kingdom: Images of Latter-day Saint History and Belief*, Museum of Church History & Art, SLC, info 364-8284

Oct 31-Nov 30, *Shadow Dance*, Jim Schnirel, Fertile Ground Gallery, SLC, 521-8124
 Oct 31-Nov 17, Paintings by Thomas Leck, Loge Gallery, UofU
 Oct 31-Nov 9, Paintings by Susan Carroll, Avenues Branch, SLC Library
 Oct 31-Nov 6, *Paper Made*, Kerri Burton & Marilyn Miller, Atrium Gallery, SLC Main Library
 Oct 31-Dec 16, *Masterpieces of America*, Anschutz Collection of Western American Art, Utah Museum of Fine Art, SLC, info 581-7332

LECTURES, FORUMS & READINGS

Nov 1, Tim B. Heaton, *Do Men Fare Better than Women in Mormon Marriages?*, 12:00 noon, 276 WILK
 Nov 1, Christospher Wolfe, *Interpreting the Bill of Rights: Who? What? Why?*, dept of political science Marquette Univ, 7:30 pm, 321 MSRB
 Nov 4, Elder Francis M. Gibbons, 2nd Quorum of 70, 18 Stake Fireside, Marriott Center, 7:30 pm
 Nov 6, Chauncey Riddle, Honors Student Council Forum, 11:00 am, 321 MSRB

ETC

Oct 31, Haunted Old Mill, 6900 S Big Cottonwood Rd, Sandy, M-Th 7pm-10pm, F-S 7pm-11pm, discount tickets available at 7-11 stores
 Oct 31, Nightmare Theatre, continuous walk-through horror production, State Fairgrounds, SLC, info 967-4241
 Oct 31, Haunted Castle, Utah State Mental Asylum, M-Th 7:30-10pm, F-S 7:30-11pm
 Nov 2, Men's Basketball, Varsity Preview, Marriott Center, 7:00 pm
 Nov 3, Community Fun Walk to Preserve Rock Canyon, mouth of Rock Canyon, 8:00 am
 Outdoors Unlimited Bike Races, west stadium parking lot, Wednesdays through Oct 31, 378-2708

EDITORS CHOICE

Get tickets now for George Winston on Nov 27, and Billy Joel on Nov 11.

Venison Carnivore

